

action of the Association as right in our case, and so we have gone on with our work from that time to this, realizing that not only the welfare of others but our own personal safety was connected with perfect, unquestioning obedience in whatever position the Guide should place us.

Now that He in His own time has seen fit to release us from the heavy burden of debt, we join with friends in sincere thanks to the Giver of all good, asking them to unite with us in ascribing the praise of this, as of every good work, to the bountiful Lord; remarking, however, that had He seen best to have us carry the load for many years to come we could, as in the past years, have still said with Paul, "I have learned in whatsoever state I am therewith to be content. I know both how to be abased and how to abound."

However, in concluding our story, we wish it understood that we tell it not only as a source of relief and satisfaction to friends, but also and more especially as paving the way for considerable writings on the subject of finances in their connection with individual experiences concerning the work of the Spirit.

TITHING.

There is one fundamental law connected with this subject which is incorporated in the present dispensation of the Spirit, viz., that God has *first* claim on our incomes. When the Holy Spirit calls on us to contribute of our substance for any given object, whether to meet the temporal wants of suffering humanity, or the needs of those who are in spiritual darkness, He comes to us as our Sovereign demanding His rights as first claimant on all our possible resources.

He who parades before Him the great necessities of self or dependents, or the fears of the future, treats Him as a tyrant, and immediately forfeits all confidential relations. As Abraham, when called of God to sacrifice Isaac, rendered prompt obedience, putting not forward natural affection, nor yet the apparent conflict between the different communications of Jehovah, as excuses for diso-

bedience, or tardy reluctant, compliance with the revealed wishes of heaven, so we are called to the same attitude of prompt, cheerful acquiescence in every revealed direction from the Spirit.

The Gospel thought of beneficence is not met, when, after having made provision for all necessities, we come to the Holy One for direction as to how we should expend the surplus in the world's charities, but we hold ourselves in readiness to measure out from our store of supplies whatever He may direct as the first claim, before we use aught upon ourselves.

What fraction of our resources this will be—whether a tenth, a fifth, or a third—is not distinctly revealed, nor is such a law needed, seeing we have the Guide Divine always with us to regulate all our benefactions. However, we will venture the thought that that Christian who embraces the law of the Gospel to avoid parting with even so small a sum as one-tenth of all, if he examines himself carefully, will find that he is simply using the creed concerning the law of the Spirit as a cloak for covetousness. It does seem but reasonable that for our own good He will at least exact that much of our resources.

And, after all, it will be well to remember that parting with money is one of the best, if not the best test of loyalty to our King, and generally the hottest battle over real surrender to God is concerning money or money's worth. Many a man who has gladly heard the word of pentecostal truth, and accepted the Holy Spirit to walk in Him, has met his first failure over the money question—the simple presentation of a subscription list having been sufficient to destroy his faith in the guidance of the Spirit—whilst some have become established only after repeated falls at this point.

Just look closely at the matter, and the reason why this should be will soon become apparent. For the whole question of the absolute surrender of all our financial resources meets us on the simplest occasion for giving. This occasion may suggest the fact that the Lord may think it best for us to give more or less than we were accustomed to give. The temptation may now be upon us to fear